educational needs of the tribes. 000

This policy aimed at introducing improvements into the 178
Bedouin mode of living without changing it. 185

Some of the sheikhs made serious attempts to settle the 622
tribesmen on their estates. The Hadidiyin began in the 30's 427
to cultivate on the estates of their sheikh.[1] Rakan, the 166X
sheikh of the Sba'a, has been consistently trying to make the
members of his tribe engage in agriculture.[2]

Apart from minor successes the attempts of sedentarization were largely premature. While economic changes and a taste for modern living induced a great number of the sheikhs to abandon nomadism and settle down, the majority of the tribesmen preferred to continue their pastoral activities and their traditional migrations. Even economic disasters in the desert did not appreciably accelerate the pace of their sedentarization.

In 1931, for example, the Syrian Bedouin lost 30 - 40 per 233
cent of their animals in the wake of inclement weather conditions.[3] 434
1931/32 was also a season of exceptional drought when certain tribes lost 50 per cent of their camels and 80 per cent of their sheep.[4] The desert was strewn with animals that died of hunger. The critical situation among the tribes prompted the French 166X
Mandatory Government[5] to encourage the nomads to settle down to an agricultural life. Fertile land and implements were freely dis-

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1. Oppenheim, 1939, p. 298
2. ibid., p. 85
3. Rapport, 1931, p. 98
4. Rapport, 1932, p. 91
5. The French High Commission maintained a special tribal service

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CHAPTER XV

Smoking

B 276 Speaking generally, the Badawin of Central and North-East Arabia do not smoke. This is mainly due to the Wahhabi influence of Najd, but partly also because the rank and file cannot afford the B [511] luxury of a smoke. In a country where life is so hard, and 90 per cent of the population are permanently hungry, this is to be expected.

B 276 185 From 1919 to 1929 and during the revival of Wahhabi-ism under the name of 'Ikhwanism, the tribes of Najd who all became good members of the Brotherhood, eschewed smoking as a direct temptation from Satan. (I am not here referring to the Iraq desert tribes or the various septs of the 'Anizah or northern Shammar), and for a man to be seen smoking a cigarette or pipe in Wahhabi-land almost invariably meant death at the hand of a fanatic brother. In the province of Hasa, and especially among the Bahárana of Qatif and Hufuf, Bin Sa'ud allowed smoking as far back as 1920, provided it was indulged in in the strict privacy of the house. That Bin Sa'ud himself was broad minded on the subject may be seen from the fact that in 1919, when I visited him in Hafuf, he sent me round a box of Egyptian cigarettes by the hand of Dr. 'Abdullah Damluji, with a request that I should smoke only in private. I, of course, played the game according to the local rules.

K 276 In 1929, when I first came to Kuwait, the shaikh asked me as a favour not to smoke in the streets, as smoking offended some people's susceptibilities: this was shortly after the 'Ikhwan attacked their northern neighbours and made wild efforts to impose their beliefs and customs on the tribes of Kuwait and Iraq.

B 276 185 After the collapse of the 'Ikhwan rebellion of 1929–30 against Bin Sa'ud, a revulsion of feeling appeared to have taken hold of the Badawin world. On all sides men began to speak disparagingly of Bin Sa'ud, and of his methods, and many bright souls openly took to

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smoking again: this was, however, more a gesture of defiance than a desire for tobacco.

By 1935 the vice of smoking had once more taken hold of those Badawin who could afford to indulge it, and even in Najd proper hundreds of Ibn Sa'ud's own servants, *fidawiyah*, and even members of his own family, smoke openly to-day.

This renewal of smoking does not mean that there is any sort of revulsion against religion. Far from it—it only means that the Arab realises that the theory that smoking is a sin does not hold water. "Why not stop me drinking coffee?" he says, "it is an equally noxious drug and equally harmful to man."

None of the Shaikhs of Kuwait smoke; this is undoubtedly due to the strong influence of Wahhabi-ism on Kuwait in the past. They offer cigarettes to their guests, however. Neither I nor other Europeans in Kuwait ever smoke in the streets during the annual Fast of Ramadhán.